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THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

And Peter remembered
—St. Matthew 26:75

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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Country Faith

Coming from the country — St. Luke 23:26

HE author of Hebrews notes of the saints and pioneers of faith that they desired a better country. It is natural to sign, "My country s of thee" — not "my city, 'tis of thee." The country is a natural vironment, close to growth and weather, closer to God. The country-an is under no illusions that man has conquered nature.

The country man is an individualist, a conservative because the ways nature do not change. He is intelligent, not as rated by urban tests d curves, but in his own acting. Farm owners are probably the most dependent group in the nation.

The country man is cooperative as well as individualistic. Every farm in a neighborhood, part of a community, connected with a hamlet or llage. Rural organizations are simple but not always locally minded: ost farmers are conscious of world markets. Country life is unified, it is usually relatively homogeneous in background, regional in at-udes, youthful in population. Land is the basis of food, folks (to ild cities also), and faith.

The Bible is a rural book. American faith historically has been rural, d that tradition is still strong. It is still the strength of much faith, country folks move to the city and make it evangelical again.

The weakness of town and country churches are evident — too many, o small, remaining when people have gone, sometimes hostile, sometimes rrow. They need, and are getting, better Sunday schools, adult educa-n, wholesome recreation, welfare and security, a better trained and tter paid ministry. Radio faith is the unifying factor today in country ith. There is more giving, more cooperation, more world vision.

PRESIDENT'S MESSAGE

ear Rural Workers,

The weather is a favourite topic of rural folk, as you know, and in e larger centres the radio stations have just about made a fetish of so that we know from moment-to-moment what is happening weather-ise in all parts of the world.

There is an inevitability about weather which, when one is caught I am at this moment, with a temperature change of -40 degrees, a izzard and a snow fall of several inches (or is it feet?), so that our hools are closed, paper deliveries are cancelled and the Royal Mail is ving a difficult time getting through to us, causes me to think again at most of this world's problems as Rural!

The basic necessities of food, shelter, warmth and companionship have lot to do with morals, ethics, culture, education and religion, and all ese are in direct ratio with how much or how little people have of ese necessities.

When extreme weather such as we have at this moment in Queb stops or slows up many of man's powerful machines and invention leaving people rather helpless, then one's mind must dwell upon th getting of the necessities. In the tranquility of realising that just abou all one can do is keep warm, eat, drink and sleep, there comes to m the appreciation of Mother Earth! We *can* live without cars, large store aeroplanes, radios and electric appliances. We *cannot* live without th plow, the harrow, the fisherman's net, the woodsman's axe and th miner's pick!

Our Fellowship is made up of those who work to keep a rural philosoph vibrantly alive in the sure knowledge that what we do is important t the whole world!

John Peacock, President

To Walk Circumspectly

Rev. JAMES S. BUTLER

"See that ye walk circumspectly, not as fools but as wise, redeemin the time, because the days are evil. Wherefore be ye not unwise, bu understanding what the will of the Lord is."

Ephesians 5:15-17 (P. B.)

"But, Mother, all the other girls are going."

"But, Dad, all the other boys get their cars."

How many times we hear such expressions from the adolescents of th generation. We may see in them signs of the time of the growi adolescent and think we understand. Or we may see in such queri the desire to conform. Conformity in itself, we know, is not necessar bad, even though we do not approve of the particular aspect of it he presented.

Then again we may look behind these growing pains and see a va change in life's environment since we were adolescents. We see the i evitable adjustments which must be made in the lives of growing you Do we turn this insight which we use very aptly on others upon ou selves?

Where do we find ourselves in the stream of life as it flows on Oftentimes we gives ourselves up to the currents of life and let the carry us where they will. It is simpler this way. It is difficult to see muc less to evaluate the trends of modern life which envelope us on all side We adjust to it, not it to us.

If Arnold J. Toynbee's philosophy of history means anything at al it tells us that many of the great achievements of civilization have bee accomplished by those persons and peoples who have dared to swi against the current.

When St. Paul said, "Look carefully, then, how you walk," he w trying to help us "interpret the times" as Jesus told us to do.

This thing of being a Christian is not an easy life. We must use th talents we have to see what sort of life we have — to see the conditio

which we live — and then to determine what we are going to do about It is too easy to excuse our ineffectiveness by blaming the times which we live.

Trends — signs of the times — are not intended to mold humanity. n should fashion the direction the world goes. Let us look at some these trends and see where we find ourselves.

Where are we headed in our modern economy? When we see in ion and church things we need, we often set them up as necessities OW! Assuming our evaluation is accurate, many times we arrive at goal too fast, before our pocketbooks or our philosophy is ready. the realm of finances deficit bookkeeping is the result.

As men are thrown into close proximity with others of varying cul- es and opportunities, two extreme possibilities may result. On the e hand differences may appear so great that we conclude that men e not meant to be alike and that our task is to maintain the status quo, iologically, economically, or racially. Equal opportunities are not ight of every human being.

On the other hand the position is taken that all men are equal and at the down trodden minority must be alleviated NOW. This must done without regard to the rights of the majority. The reasoning, dom expressed, is that the majority's disregard for human rights re- oves them from the realm of possessing rights of their own.

These, of course, are extreme positions that few will consciously take, t many, in honesty, will find themselves caught in as they move with e crowd and the trend of life around them.

We also find in these times of ours combating idealogies holding top ace in the direction life is going. Do we cling to what we have known cause we are already on that side of the ledger? Or do we honestly amine the true value of all ways of life which present themselves? nly by the latter can we help guide the direction of life's vagaries to ady, calm progress.

In any case we must understand "what the will of the Lord is" and cognize our responsibility in the problems of life. If we let Him guide , there will be no place in our thinking of assuming that our first oughts are necessarily the wisest ones.

If we acknowledge this, our first need will be to recognize facts as ey are. We will not be willing to allow half truths, prejudices, and alousies to take the place of what is true. We may not like it, but the tual truth is the place from which the beginning must be made. We n not start from an ideal position which we have envisioned. That ealism can well be the proper goal but we are not there yet and we ust not act as if we have arrived.

Next we must learn patience. God is truly patient or He would ve discarded the human race long ago. We cannot achieve this much tience, but we must learn to strive for just what progress the condi- ons permit. Slow progress is far more real advance than expeditious eed which sets up violent reactions. We must be willing and able to al with life as we live it.

Perhaps the most detrimental attitude is that assumed by those who equate their understanding of the truth with the whole truth. Such people act on the premise — "My position is right or Christian, any other is totally wrong or anti-Christian."

The facts are more likely to be that there are Christian elements in each position and some that are not. Christianity has never been so limited as to be lowered to the human standards which deal with a social, economic, or ethical problem of any particular generation.

"How can he be so blind as to act in that manner?" presents the narrow thinking of so many people. Perhaps the leader made a mistake — all human beings do. Perhaps, on the other hand, he saw things from where he sat that are hidden from us.

A man was sent to survery locations for roads in a section of the country that had a reputation of being tough and difficult, particularly to outsiders. He was directed to the only place where he could get lodging in the community. When he arrived in his horse and buggy the family was seated on the porch of the home which sat high above the ground. As he approached with misgivings two of the young men came down off the porth and stationed themselves at the bottom of the steps with large saplings in their hands. He had been seen; he could not turn back. "Here is where I get it," he thought as he walked on, but nothing happened. The young men again took their places on the porch. Satisfactory lodging arrangements were made. Everyone was very polite, but as he left the young men again stationed themselves with their saplings at the bottom of the steps. As the surveyor went down the steps he knew all the rumors of this community were true and now he was in for it. Nothing happened except a determination on his part never to return to that place. As he started his horse he looked back and saw a contented family and under the porch he saw a pack of fierce hounds. The saplings were meant for the hounds and not for him.

We must seek God's help for the proper perspective to see as much as is possible. Depth of insight must come from carefully understanding the position of others.

The last attitude we should ever seek is one of sitting and waiting. We must be called upon to make a stand for what is right. The danger exists in our desire to be counted, and to start with our neighbor. We make too many decisions for others.

Be wise, then, live life by standards that point to a goal for the future with willingness to move forward at the speed the situation warrants and not as our ideals would guide.

In the Church in Town and Country what does the future portend? No answers of sociological development or Church strategy have a place here. Certain things must be recognized.

Population studies vary from section to section of the country. One made in Louisiana recently would indicate that the numerical population in Town and Country will remain rather constant in the next ten years as the over-all population of the state increases. The percentage of people in Town and Country will be greatly reduced.

How should this govern the actions of these small communities? ɔuld they organize to encourage small industry to come to them? The ole problem of land use presents itself to us.

How large should farms be? The high cost of heavy farm machinery ich is becoming essential in more communities because of the absence labor, if for no other reason, is a factor to consider here. The answer n not be the same in every part of the nation.

Regardless of the answers to these specific questions two facts remain nstant. (1) The need for Godly wisdom to walk circumspectly to sp the will of God. (2) The place of the church is one of service a changing civilization.

Live life, then, with a due sense of responsibility as Christian ministers d fellow workers together with God.

—oOo—

That's His Job

REV. JAMES S. BUTLER

"*Unto everyone of us is given grace according to the measure of the t of Christ.*" Ephesians 4:7.

"Of course you can always count on me. But not to teach. I never ve; therefore, I know I can't."

"Sure he came to see me, but that's his job. He's paid to do it."

These statements reflect some of the irresponsibility sometimes found the lives of people who call themselves Christians, and by certain ndards measure up to the name. What is wrong? The problem y be diagnosed in several ways. The result is not so important as is e need to undergird our thinking to prevent such from becoming part of us.

Grace is given to us all. However we define this word, we will cognize it as a gift from God. Most of us will see this gift as the e we need at a given time, in a particular situation to meet the chal- nge and opportunities of the moment. But the ability to take advantage this gift offered is often lacking.

It may be that we see the gift of grace as a natural endowment and en forget that even such endowments are from God. It may be that have not given ourselves, much less others, the chance to visualize as operating in this particular capacity, using this God-given endowment.

In the Church there are two classes of people, endowed in different ys for various functions in our Master's kingdom.

(1) The Sacred Ministry
(2) The Laity.

The one is set apart for official leadership and service to God's ople; the other for an unofficial capacity of service. There is not so ch difference in the demands made upon the two groups except as e function of each has been mis-interpreted.

Holy Orders in God's Church is not meant to convey a new class of people, but to make possible the rendering of a service necessary to all. The laity is not separated to allow the clergy to function alone, but for the fuller expression of opportunities in the Church through the economy of God's organized group.

There are many phases of the function of each. Let us limit our thinking on this occasion to the responsibilities of the PASTORAL MINISTRY. As we do this let us remember exactly what we are doing. We are like one who examines a precious stone just received from the stone-cutter's. It has been high polished, with many facets. The beauty of the light coming from the gem through the first facet viewed is so great that no time is left to look elsewhere. This does not deny the value or the existence of the rest of the stone, but only that thre is limited time for studying a small part of the total magnificence of it.

Thus as we think of the PASTORAL MINISTRY we know there is much more of importance with which we cannot deal at this time. It is much like the young "preacher" who expected to be prophetic every time he spoke from the pulpit so that people would cling to his words. He failed miserably until he learned that there was much more to his ministry than this. He then began a teaching ministry and was pleased if through it on occasions he could speak as a prophet.

The Priest as Pastor has a position of honor and responsibility. Perhaps it has not always been one of honor within the community, e.g., as when St. Paul was driven from town to town. It has always been one of responsibility. Such responsibility is easier to recognize when the honor is missing than when it is present.

As Bishop Hare once said: "Sometimes figuratively at least the pastor in the small town will have to put the church on his shoulders and carry it alone for a time."

When this responsibility and honor are recognized, one thing will be evident: To be a pastor the clergyman must be available. Does this mean that he must wear out shoe leather calling on his people? It does mean this, but this alone is not enough. He must create such a relationship between himself and his people that they will call upon him when the need arises.

"Oh yes, I wanted to call you, but I did not want to bother you." This is the sort of reply that too often is given when this rapport does not exist.

Accessibility is more than a physical thing, though it must begin there. Here the pastor of more than one church meets a barrier over which it is difficult to climb. Regular office hours in each church, particularly those in towns where he does not live, may be a starting point. From this start it must reach out to a freedom and ease of action that enables the proper response to be made in time of need.

There was a Dean of Women in a denominational school who was wrestling with a disciplinary problem in her school. She had prayed over it and thought about it, but needed outside help. She did not dare go the pastor of her church, for he had made her feel that he would

ot understand. She was convinced that his full reaction would be to y, "Let us pray about it." Therefore, she went to a neighboring ergyman who would listen. He knew he did not know the answer, t he did not tell her so. After she had detailed the problem to his illing ear, she found the answer herself. He had been a good pastor ithout being an expert to handle the problem at hand.

Perhaps the most difficult problem of the pastor lies in being equally ailable to all groups whom he serves in his church and in his com- unity. No congregation should be made up of a completely homogenious roup. There should be artisans, laborers, and professional people to ame only a few. There should be old and young. To be a pastor to ch without neglecting the other is no simple task, but one that is a art of the responsibility involved.

To measure up to this task the pastor must seek insight into human ature; objective consideration of each person and group; fair and quable judgment so that the value received by all reaches its maximum.

As important as the clergyman is in his pastoral roll, he would be ther ineffective if he had to function alone at all times. He must use e pastoral ministry of his laity if the church is to achieve the maximum rvice to its membership and its community.

Each member of the laity must be encouraged to look upon himself s a pastor to his own group at least. This has been evidenced time after me in such definitive groups as the military. One or two real lay pastors such a group has enabled many a church to serve the group effectively. he absence would have been a deep loss to all involved.

Then, again, each layman must be ready and willing to act and live for hrist in the opportunities available to him. No one is completely parated from opportunities of service. The invalid in the hospital room, osed in by four walls for many years, was able to give a new spark f life to all who came to cheer her up. The way she met her problem as an incentive to many others.

We must use the grace given to us to serve Him who strengthens us. ven as the mother has strength to serve and preserve her children which o one would believe possible, so will the Church in times of stress and rain do more than would normally be anticipated. According to the easure of Christ's gift is the honor and responsibility of the Church. s time demands and as the Church responds through clergy and laity like the situation will be met and won for Christ our Master.

These messages were given as devotions at the York Convocation

—oOo—

A writer in "Town and Country Church" said "I recognize that the merican Thanksgiving was begun by settlers in Massachusetts." We have iled to let it be known that Jamestown had its Thanksgiving before there ere English settlers north of it.

—oOo—

Heard at York: "Alcohol is a gift of God." "So is a rattlesnake."

The Small Church

REV. ALEX. B. HANSON

Why it is so numerous:
Why it so often stagnates:
How to produce the break-through into growth.

THE small church, to me, has not simply been my field of Christian labor, but during the process of years and interests it has also been an area of study and understanding. It all began years ago when I was a student in seminary where many of us came to believe that our life's work should be given in the small church field.

Then fuel was added to the fires already kindled. At one of the first Annual Convocations in which I sat as a clergyman in charge of a church after my ordination to the priesthood, I found myself at the banquet sitting next to a certain woman with whom I became engaged in conversation. She was from a rather distant town and congregation. Upon my making mention of her clergyman, her instant comment was, "There are only about one hundred communicants in our congregation. The minister is worthless, and the town is worse." Her comment was painful and it stuck. As the years passed I found myself progressively asking questions of clergymen, of laymen, and even of bishops when chance offered, trying always to get a correct and complete picture of the whats, whys and hows of the small church. To what extent was this woman's comment a typical instead of a personal statement? To what extent is a clergyman judged by numbers? To what extent do the "mental cases" in a small church cast a shadow across the work? If the small church as such is laboring under a problem, what is that problem? And as I now look back, it is of interest to note that I had arrived at a thorough and inside knowledge of the small church problem years before I had seen and observed sufficiently to know that I was ready to generalize and to state in so many words that there is a small church problem, that that problem centers around short tenure, and that it can well be named the "Small Church Cycle."

The small church is important! Large urban parishes gladly pay to the diocesan treasurer large amount of "red side" money each year, not simply because it is missionary giving, but also because the small church is where various of their faithful communicants have come from. Frequently there is something of a premium on receiving communicants from a small church. The son and daughter have grown up in the Church School and in the choir. The mother has cooked for the bake sales, sewed for the altar, and taught in the Church School. And the father has served in the mission committee, and has sometimes been a lay reader as well. Each of them expect to take an active part in church work. Then too, people will move from place to place. And if they are to be retained as communicants, the church needs must cover vast areas by means of small churches. And if the small church offers its special problem, it can also lay claim to being the geographical base of the vast structure

churches of which the huge urban parish is the apex and glory. And top of all this, it is a a further truth that the small church with all difficulties is the chosen field of many a devoted clergyman. For to his congregation is not an endless file of cards and an endless round conferences, but is each person of a group of people whom he knows their homes, in the streets, in their places of business, and in their rts.

Already I have stated that the small church has a problem, that the blem centers around short tenure, and that the problem can well be med the "Small Church Cycle." Let us now watch this "Cycle" in generalized or typical small church.

The "Small Church Cycle" begins with the arrival of a new minister take over the work. He finds that the church is practically static and t it has so been for years. Slowly he pieces together the general ture. The church has had the same history under various clergymen h of whom has been in his own way partly incompetent except for one two of the successful type whom the bishop promptly moved to ger and more progressive churches. The congregation greets the new nister hopefully, trusting that the church can now go forward. Several mer communicants, offended by each of the preceding clergymen now urn to communicant status, and he for his part produces several con- mations. And one or two new families transfer in. This is the first ge of the "Small Church Cycle." The second stage now begins. Those o were offended by preceding ministers are again offended and again hdraw. Those families whom he has presented for confirmation and om he has received by transfer now began showing signs of a vague rest, become critical, and begin to drop out. Thus passes the second ge of the "Small Church Cycle"; and the third stage sets in. The ngregation becomes discouraged. Stories of the minister's having nmitted errors and of the congregation being about to dispose of other minister begin to be heard in the town. Quite accidently the nister hears that Mr. or Mrs. Someone have written to the Bishop. e clergyman knows, and the bishop back of him knows, that an ex- lent work has been done. But the pastoral touch is broken, the stage set for the minister to resign and move elsewhere, and the third and sing stage of the "Small Church Cycle" has been again completed as ial.

Can this jinx be broken? Can the "Small Church Cycle" with its ny short tenures be brought to an end and a consecutively progressive rk be accomplished? Let us examine and find out, if we can, what ments produce these failures.

Have the "mental cases" in this small church scored another victory? ople whom one hears of as being the "mental cases" in a congrega- n are usually not mental cases at all in any correct or accepted mean- g of that term. Actually they are simply people who cannot, or do t, permanently co-operate with the plan of a clergyman being in charge a church. They are the ones who dominate a group by pulling every terfuge to control it while tying themselves into it by friendships. ey go to see the bishop and write to him so as to use him for an

authority in their often misguided leadership and as a club against th minister. They keep up correspondence with the preceding clergym for the same purposes. Altogether, their methods vary sideling fr one to another. But they have one common denominator: the cler man is looked upon as the head of the group, they desire sole rule, a therefore they are out to upset and supplant the clergyman as head. O siders viewing these people (and in rare instances the bishop as wel seeing their interest and activity, and not understanding their sometin subconscious objectives, look upon them as the pillars of the chur And remember this: in a small church one person is quite a large p centage of the congregation and cannot be ignored, whether in impact on others or in his contributions. And just as one burnt-out f can cut off the electricity in an entire house, so one person who can or does not co-operate with the clergyman can bring the entire work that church to a disastrous standstill. And yet, as malignant as is th influence of these so called "mental cases", and as widely as they ar scattered, it is my observation that the "Small Church Cycle" of sh tenures turns just as inevitably when they are absent in a congregation

Well then, how about the criticism made by the woman whom quoted in the second paragraph, who said, "There are only about hundred communicants in our congregation. The minister is wor less, and the town is worse". Are these simply words of personal bi terness of spirit, or is the small church minister, together with the sm church, judged primarily by numbers? Well do I recall years ag time when the Bishop was visiting in my rectory when he told that on the preceding Sunday he had preached in a large metropoli parish, and that he had been introduced to THREE COMPLETE FA ILIES as members of that parish who had been transferred in u moving there from ONE tiny mission in a relatively isolated small to to which the clergyman went on certain Sunday afternoons. Whe made a comment to the effect that neither a clergyman or a work co be fairly judged by numbers, the Bishop, to my amazement, fired and held forth for half an hour on the theme that numbers were only absolutely fair way to judge a clergyman or a work! On other hand, it is my observation that when people judge by numbe the judgement is usually an entirely unconscious process. Many peo and communities have the unconscious viewpoint that if the minister w competent he would have a larger church. Not until a minister has h years of experience does he become aware of the various statements hears in which his judgement is spelled out, although thse judgeme by numbers have been voiced by the people all along. I myself a certain occasion as *locum tenens* preached to a capacity congregatio of more than three hundred people in a parish of twelve hundred (not the percentage of attendance!). I was preaching to about fifteen time the usual number of people, and the sermon I preached was of my usu quality. But as a result of that sermon I was invited into the Newcome Society. Preaching to fifteen times the usual number of people, ju how many times more than fifteen times the usual recognition did I ge But although judgement by numbers can be painful to the clergyman,

ny observation and opinion that this judgement by false values is NOT contributing cause to the "Small Church Cycle." The congregation w their minister and follow him until an entirely different factor undermined the entire work. We must look further.

What about those instances of which one hears that a particular ll church has had its troubles because of the bishop? My observa- ns there are twofold. First, those persons who seek to dominate the gyman by poll with the bishop are usually very careful that the bishop ll not have the least suspicion of the basic purpose for their devo- n. And secondly, it is very easy for a bishop to be both misquoted and judged. On the other hand, gossip about bishops has done, and does untold havoc. In a certain missionary district in the U. S. a rumor s passed around that the bishops had a "gentleman's agreement" not call a clergyman from a missionary district without obtaining the nsent of the bishop thereof. Then a second rumor was spread that en the particular bishop of this jurisdiction was so consulted, he ays answered in effect, "The Rev. Mr. X. is doing an outstandingly ellent work where he is; but is of a type totally unsuited to the work which you are considering extending him a call." These two rumors ether caused many a clergyman to feel that he was imprisoned in bottom of a deep well, with the result that his preoccupation be- e that of how to escape. But taken altogether, although these things e shortened many a tenure, they are obviously not the cause of any- ng so universal as the "Small Church Cycle".

Another problem frequently cropping up in retrospect and observed action is that of inexperienced leadership. In many a small church, est after priest is just out of seminary. He usually accepts as a matter course the established procedure that the congregation shall meet the dgeted expenses, shall pay for the series literature used in the church ool, and shall pay for the things used at the altar, and that when clergyman wants additional materials, whether for devotional, teach- , or office use, he shall pay for these things from his own pocket. It not until after years have passed that he comes to know how much missions and his ministry have suffered because his income was not ficient to subsidize his work to an effective extent. And when an ex- ienced clergyman does move in, it can happen to him as to a friend mine. This clergyman was lovable and persuasive, and prevailed on the mission committee to pay various expenses for the church school H for office use. Then when the parish house needed to be done er, the mission committee reached a decision that the minister's having de the operation of the church expensive beyond reason, the work the parish house should be financed by a loan, the loan to be covered monthly payments, and the monthly payments to be met by a cor- ponding reduction in the minister's salary. Again it is building for th present and future troubles when the youthful clergyman says "yes " and "no sir" to members of the mission committee because they e older than he. Or again, when the inexperienced clergyman moves a different charge he sometimes keeps up a corrspondence with one more persons back in his former place of ministry, thinking that he

is simply keeping up on old friendship or bolstering a weak member and never realizing that he is being used to put the skids under the existing work. But these things likewise fail to add up to a condition so universal as to be a cause of the "Small Church Cycle."

And likewise, we can omit from basic causes these instances in which the clergyman has committed a serious blunder or error. Such clear-cut causes of failure are rare. In the great bulk of all cases, if the criticisms of the clergyman are explored, they turn out to be both contradictory and to border on the trivial, and to be in essence the same criticisms made of every preceding clergyman. In a few cases where I could check on a case of the clergyman having made a serious error or blunder, I found that the congregation had taken sides for and against him, an open discussion had ensued, and that the end result was that it all ended amicably with the congregation somewhat amused that the clergyman too could make mistakes. But again, if the time is ripe for the third stage of the "Small Church Cycle" to set in, and the clergyman does some trivial thing such as setting a vase of flowers from one window sill to another, then the third stage does set in, and then exit approaches rapidly. We have yet to uncover the *cause* of the "Small Church Cycle."

These things which we have now reviewed are the reasons for small church troubles as they are usually cited. But they present a difficulty in small churches which have none of these difficulties, the "Small Church Cycle" goes on just the same. This can mean only one thing. The "Small Church Cycle" is not based necessarily on any one of these difficulties nor on any combination of them, but must be based rather on something which is a common denominator of small church as such.

Do small churches have *any* common denominator? They do, but unless we analyze its meanings it does not show up as being our lead. The common denominator is this: in most instances a typical or generalized small church tends to be not too far from one percent of its community. What does this signify that is relevent to our investigation? It is significant that we are dealing with a community which in each instance by its nature subdivides into stabilized groups, of which the church is one. Groups overlap: but both the group itself and the overlappings theerof remain stabilized! A small community has the characteristic that each person not only knows almost everyone else, but that in his friendships, in his business contacts, in his religious grouping, and in every other way, the person is in his closed or stabilized group, with the fringe contacts thereof being almost as stabilized as is its nucleus. Newcomers come and go, but each group remain the same, and all too often people are still referred to as newcomers after they have lived years in the community. The congregation wants new members. When a new family moves in, or when a family is a possibility for confirmation, they go after them, and often in a big way, and make them welcome. But as time passes a vague unrest comes to pervade these families recently made welcome. They find that they are in the church, but not of it. Their contributions are accepted, but they are outside the friendships. The women are picked up for Auxiliary meetings, but find they are out

de its decisions. The children are left outside the play groups in e neighborhoods. Not too long ago, I had received a family from a ndred miles away and across the state line into the congregation by ansfer; and I thought that all was well. The women hustled the woman to Auxiliary and the children into church school, and the man appeared be doing well in his business. And several times, with others present, th the man and the woman told how they had been made welcome nd at home. But talking to me without others present, the woman cried, nd told me, "These women want me in the Auxiliary and pick me to take me there. But not one of them is honestly a friend. If open my mouth in meeting, they very courteously shut me up. My ildren in the school are shunned by other children, each of whom icks to his old friends. And my husband has heard himself referred as a foreigner, because he was born just across the state line. It is ther lose our investment and move back where we came from, or ve among these people. We can't take it. We've go to move back." er case is rather more complete than the typical case, but I have seen happen many times. I have even known of families who could not ove to go many miles on Sundays so as to attend in a large city parish, way from the under-cover and unconscious attitudes in their own small wn church. There is nothing evil about these small town people; ey are lovable. It is just a fact that in a small community people nconsciously become embedded each in a *stabilized* group.

Now we are in position to understand the "Small Church Cycle", hav- g arrived at its roots. The clergyman, the congregation, and the iminated persons, are all alike in that they are unconsciously swept ith the current of human behavior. Now we know why the stories out the minister are contradictory. It is because reasons must be as- gned to an event or development the causes of which are both auto- atic and unknown to them. And now we know why the "cycle" is peated and repeated and repeated. Let us name it what we will: e "Small Church Cycle" has always been evident, and now we under- and its origin.

On a certain occasion I went to see a certain Bishop about moving nto his jurisdiction. On the first day of my visit, he spent the entire me looking me over. On the second day he was in a genial mood nd was perfectly happy to sit back and answer questions with me ading the conversation. So he told me all the good things this con- regation ought to be able to accomplish. Then he told me all about e "mental cases" in the congregation, how each operated, and what mpact each had. Then he went on to tell me the history of this con- regation — how they had had various clergymen, each man competent nd lovable, but that in each instance there had been a new cracking up f the membership, with them desirous that the clergyman be re- oved, and the clergyman getting fed up with them. And he went n to add that in desiring that I take this position, he was again oping that the combination of a good congregation and a good clergy- an would produce the expected growth. But when I asked him why e history of the church had been the same under so many different

clergymen he did not know the answers, and showed uncertainty and anxiety in his voice and gestures. My impression of him was that he was just as puzzled as any layman or priest would have been, and that he would gladly have given his right arm to know what to do to make this church grow as it should. Almost the whole trouble was what I now call the "Small Church Cycle."

Can the "Small Church Cycle" and its jinx of short tenure be broken or be beaten? Certain it is that we cannot make human nature over overnight. On the other hand, our Lord would never have placed the church in human hands had not human beings, by His help, been able to do a good work thereby.

There is one proved way to break the "Small Church Cycle," and to the best of my knowledge it is the only way that has ever worked. That is for so many new families to move in that the whole group becomes fluid, containing too many people for the old nucleus to be in control or exert influence, and that the situation thereby becomes conducive to new contacts, friendships, groupings, and the emergence of a new and more wide spread leadership. Let this happen, and a larger congregation will emerge, having possibilities of further growth. And maybe sometimes the minister will hear, as a friend of mine accidently heard while one day removing his vestments, the heavenly words in a female voice, "Our church is not what it used to be before the town began to really grow. We used to be able to speak to everybody, but now the church fills up with strangers. We used to have our regular places to sit, but now most of the seats are always already taken. And nobody has any respect for us any more; when we decide ahead of time what the Auxiliary is going to do they take a vote and don't do it at all."

There are two other solutions which, to the best of my knowledge, have never been successfully applied. (1) Let the disagreeing or critical person be ignored. This cannot work because in a small church one person is so large a percent of the congregation that if one person is ignored or becomes inactive it has to be noticed, and a chain reaction of persons becoming inactive sets in, producing thereby a third and fatal stage of the "Small Church Cycle". (2) Teach the congregation to re-evaluate their clergyman. This cannot work because of communities impact on the congregation. And for the sake of completeness, one might add that various other solutions have been tried, including surveys, personal evangelism, parish life conferences, changes in churchmanship, etc., and that except for temporary ripples of a feeling of well being, the problem and prevelence of the "Small Church Cycle" remains untouched. These activities frequently accomplish good purposes, but they fail to touch our problem.

Do all attempts at remedy fail? Thanks be to God, No! The burnt out fuse keeps your electricity turned off only until you replace it. Now that we have identified the problem, let us face it. The primary trouble is in the unconscious attitudes of the congregation. Tell them their own local church history. Show them how results have been the same under each and every minister. And do not be afraid they will resent it. During Lent, I used this theme for one of my Lent sermons. The

eople loved it, feeling that they were being allowed to see behind e curtain at what makes a church tick. Episcopal congregations are gh in intelligence, and to take them into partnership on handling the notty problem of the "Small Church Cycle" is a sure way to thereby crease their self understanding and to enlist their help. And this in rn will influence the functioning, growth and history of the Church. ventually some of the best minds in the church will attack this problem, nd meanwhile a frontal assault will give a good account of itself.

This paper has had for its purpose the identifying and describing ie elements that produce the "Small Church Cycle", together with my wn suggestions as to how to bring it to an end in the small churches. o accomplish this, we have had to review and evaluate as nearly as ossible all the principal causes of disruption in the operation of a small nurch, including "mental cases," judgement by numbers, inexperienced adership, blaming it in the bishop, and mistakes and blunders by the ergyman in charge. Our finding was that these things, tragic as they ometimes are, fail to account for a universal repetition of short tenures n small churches, which we in this paper refer to as the "Small Church ycle." On the other hand, we do find a universal common denominator n the fundamental and unconscious human attitudes which govern the ceptance of a new family or individual into any of the stabilized groups f a small community. And if we have yet to arrive at a quick action ure, or an overnight remedy, we have at least explored and identified ne problem, and have pointed the way to bringing the situation under ontrol. There is no more need for the "Small Church Cycle" to be niversal than for any of these other problems to so be.

The small church and the understanding of its mechanics are of vital mportance, for if and when the Episcopal Church expands to inherit ne population it will be by growth in the congregations in the small nurch field.

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DIVISION DOINGS

By the Staff of
The Division of Town and Country of the National Council

econd Consultation of Clergy and Other Personnel Serving he Indian Field

The National Town-Country Church Institute at Roanridge, Parkville, Missouri, was the scene for the second gathering of Episcopal Church persons concerned with work among American Indians, November 18-25. The first such consultation was held in November, 1957. Pictured above* are some of the 34 persons involved in this meeting which turned its attention to policy and problems connected with our Indian work. The Division cooperated with the Division of Domestic

R.W.F. Members attending Writers Conference on the Small Church School left to right: Henry Robbins, Iowa; Alice Sweet, Texas (formerly N. Dak.) and Tom McElligott, N. Dak.

Missions and Church Expansion and the Racial Minorities Division in making the consultation possible. The program included: sharing and discussion mutual activities and problems; group work on specific matters of concern; a visit to the Haskell Indian Institute, Lawrence Kansas; talks by Dr. William G. Wright, Director of the Home Department, Miss Dorothy Stabler, in charge of supply boxes for the General Division of Women's Work, and Mr. Kent Fitzgerald, an Indian Church man who is Area Relocation Officer at Window Rock, Arizona; viewing of motion pictures and literature on Indian work; and many opportunities for fun and friendly interchange among members of the group. Suggestions from the Consultation call for the Church's work among Indian people to include an understanding and respect of Indian philosophy psychology and culture. They also point out the need for more workers who are better trained, for higher standards, and for a just and consistent government policy based on Indian consultation and consent.

Church Army Training Session

As part of a new approach to training Church Army candidates, a three weeks period of instruction at the National Town-Country Church Institute at Roanridge was held January 6-24, 1959. Sessions which included a broad approach to many aspects of field work were designed to supplement the training provided by the staff at Parishfield, Brighton, Michigan, and to be a preparation for field work to which trainees were assigned following the Roanridge session. Instructors for the sessions included Capt. Robert C. Jones, National Director of Church Army, the resident staff at Roanridge, visiting lecturers from the National

Indian Field Workers and Staff attend reception following Confirmation at Chapel of The Redeemer, Roanridge. Rear, center: The Rt. Rev. Edward R. Welles, Bishop of Missouri. Others, left to right: The Rev. Messrs. Allen, Roanridge; Samuelson, National Council; Kimball, Fort Hall, Idaho; Liebler, Bluff, Utah; Akeley, Devils Lake, N. D.; Sanders, Maryville, Mo.; Davidson, National Council; Batten, Wind River, Wyo.; Caution, National Council; Lurvey, Mission, S. Dak.; Rice, Dupree, S. Dak.; Clark, White Earth, Minn.; Phy (Church Army), Roanridge; Cheever, Pyramid Lake, Nev.; Hudson (rear) Morton, Minn.; Powell, Chicago; Jones, Whapeton, N. Dak.; Dyson, Silver Creek, N. Y.; Hanks, Fort Yates, N. Dak.; Whipple, Fort Thompson, S. Dak.; Mr. Atrichoker (rear) Hare School, Mission, S. Dak.; Marrs, Cheyenne Agency, S. Dak.; Moore, Rapid City, S. Dak.; King, Watertown, S. Dak. Note in picture: Mr. Gordon Plowe, Nation Council; Miss Hibbard, Flandreau, S. Dak.; Deaconess King, Pierre, S. Dak.; Rev. Sidney Martin, Allen, S. Dak.; Miss McLaughlin, Minneapolis; Miss Olsen, Sisseton, S. Dak.; and Miss Stabler, National Council.

Writers' Conference on the Small Church School: left to right: Katherine Blythe, Ohio; David Birney, Penna.; Alice Sweet, Texas; Norman Boyd, Calif.; Gene Orr, N. H.; Duncan McQueen, R. I.; Annette Geiger, N. Y.; Jean Adams, N. H.; William Sydnor, Conn.; Smith Lain, Mo. (standing); Florence Read, Virginia; Wilma Smiley, Md.; Thomas McElligott, N. Dak.; Frank Merrill, N. H.; Louise Bottle, N. Y.; Henry Robbins, Iowa.

Council and the Rev. Harold Jones, Wahpeton, North Dakota, and the Rev. Wesley Frensdorff, Elko, Nevada.

Home Missions (N.C.C.C.) 50th Anniversary Assembly

Cooperative efforts between churches in the interest of Home Missions passed the fifty year milestone at the annual D.H.M. assembly at Atlantic City, New Jersey, December 10-13, 1958. Speakers and participants not only examined the history of past achievements in this field, but looked ahead to a new awareness of the basic task of home missions. While maintaining traditional responsibilities to care for those hurt in their encounter with the world and with each other, the Churches were challenged to take responsibility for affecting the thought life of humanity in America today. Questions were raised to reconsider: to whom shall we communicate the Gospel?; how shall we communicate the Gospel with new means and among new needs?; what do we have to say that is relevant to modern living?; and what is the authority for our mission? Delegates agreed that there was need for a positive approach, for concern about a fellowship which has become too much a meeting of just congenial and yet unredeemed folk, for seeing the hand of God in history, for the conquest through love of the hateful and unloving heart, and for a realization that although the Churches may seem to have abdicated their place of spiritual leadership, Christ has not!

Writing Conference on Small Church School Program

As a follow-up of the January 1958 conference on the Small Church School, a second conference was held at Roanridge in November, 1958, as a cooperative project of the Department of Christian Education and the Division of Town and Country. Thirteen persons, including R.W.F. members pictured elsewhere in this *Crossroads* and in addition Annette Geiger, R.W.F. Secretary, participated in the conference under direction of Smith L. Lain, Associate Secretary for materials for the Small Church School. The group produced in general outline, and in part the content material for teachers' manuals to aid the teacher having a wide age range of pupils in his class. These manuals are now in process of revision and completion so they may be used experimentally and finally produced for use within a two year period.

Executive Secretary, Clifford Samuelson

Mr. Samuelson was occupied with direction of the Indian Workers Consultation in November, the meeting of National Council in December and advance preparation for the Church Army Training Session, the Studwent Summer Training Program and other matters related to year-end reports and financial affairs. He attended the Annual Meeting of the Rural Missions Cooperating Committee in Pittsburgh on December 5-6. Cliff has attended to many details of the Roanridge operation and has been making plans for the meeting of the National Advisory Committee and the National Biennial Episcopal Conference still planned for Roanridge, April 13-16 as a meeting of one town and country leader appointed by the Bishop from each diocese and district throughout the United States.

Associate Secretary, Bill Davidson

Mr. Davidson attended part of the Small Church School and Indian Workers Conferences at Roanridge in November and took part in a fine conference of mission clergy in the Diocese of Tennessee. He participated in the Division of Home Missions Annual Assembly at Atlantic City, N. J., in December and met with the N.C.C.C. Department of Town and Country Committee on Management and the Soil Stewardship Advisory Committee of the National Association of Soil Conservation Districts. Bill has assumed responsibility for the R.W.F. Membership Office and has revised the Division Newsletter mailing list in preparation for the third issue (the same issue promised in the last "Division Doings!")

One R.W.F. member wrote, following the Convocation and Annual Meeting: "I agree with John (Peacock) that one of the nicest things about our Fellowship is the fellowship. I have a warm, friendly feeling towards all of you on the Division staff since I have met and talked with you". We also agree with John and wish this warm, friendly feeling might be expanded and extended as we seek to serve all of you who are doing the Church's work in the Town and Country field.

—oOo—

Gadara, A.D. 31

Rabbi, begone! Thy powers
Bring loss to us and ours.
Our ways are not as Thine.
Thou lovest men, we — swine.
Oh, get you hence, Omnipotence,
And take this fool of Thine!
His soul? What care we for his soul?
What good to us that Thou hast made him whole,
Since we have lost our swine?

And Christ went sadly.
He had wrought for them a sign
Of Love, and Hope, and Tenderness divine;
They wanted — swine.
Christ stands without *your* door and gently knocks;
But if your gold, or swine, the entrance blocks,
He forces no man's hold — He will depart,
And leave you to the treasures of your heart.

No cumbered chamber will the Master share,
But one swept bare
By cleansing fires, then plenished fresh and fair
With meekness, and humility, and prayer.
There will He come, yet, coming, even there
He stands and waits and will no entrance win
Until the latch be lifted from within.

—John Oxenham

Rural Development

IN WESTERN NORTH CAROLINA

By

THE REV. RHETT Y. WINTERS, JR.
Rector of Holy Cross Church, Valle Crucis, North Carolina

*The Rural Development Program of the United States Department of Agriculture and other government departments and agencies is cooperating with state and local groups and committees to bring improvement in rural living, especially among residents of designated low-income and economically depressed areas. This story by an Episcopal clergyman who is a R.W.F. member should point the way for similar interest and activity on the part of many Churchmen in connection with the Rural Development Program. The Division of Town and Country Work, 281 Fourth Ave., New York 10, N. Y. will supply further information about Rural Development.

THE Rural Development Program was initiated in our Watauga County, North Carolina, by the County Agricultural Agent in 1956. A mass meeting was held in the court house in Boone to which all interested persons were invited. This included business men, all public agencies, doctors, ministers of various churches in the county, farmers, leaders in the various communities of the county, and key representatives from the State College in Raleigh. At this meeting the purpose of the program was discussed and the reasons for selecting Watauga County were given. A number of charts showing the existing standard of living of the people in the county were shown. Most of the farm families in the county live on farms of less than 15 acres of land. The average income per year of each of these families was $450.00. It was pointed out that a large percentage of our youth are leaving the county after finishing school and that we are on the whole a decreasing population.

New home going up

Chicken house broiler production

Community Center at Elk

Swimming pool at Blowing Rock

veryone was given an opportunity to ask the State College men and ne County Agents any questions about the nature of the program. At ne close of the meeting those present voted unanimously to organize the ural Development Program in Watauga County. The president of the ank and the Presbyterian minister in Blowing Rock were elected Presi- ent and Vice President of the county organization. An executive council ade up of leaders from the various communities in the county was lso elected.

There followed a series of monthly meetings in the court house which ere opened to the public. At these meetings a more detailed study f the actual situation of people living in the county was made. Re- orts were made by the representatives of various groups: such as, ducation, Welfare, Recreation, Marketing, Crops, Farm Management, arm Home, Industry, Church, and Public Health. In each of these re- orts recommendations were made to areas in which we needed to take ef nite action in order to improve the situation. Out of this there eveloped working committee with a definite program of action in very phase of our people's life. Last year we had the first annual rogress report at a supper held in the elementary school in Boone. The ssistant secretary of agriculture was asked to be the main speaker for ne event. A mimeographed booklet was placed at each table for those ho attended the supper. It contained a summary of the work ac- omplished in all areas of the program, during the first year of its

New Shadowline plant

Yadkin Valley receiving station

existence. There were several hundred people from all parts of the county present at the supper.

Going into the second year of the program the emphasis has been upon action by the various committees to carry out the suggested program. The chairman of each of the working committees serves on the Executive Council and meets periodically with the Council to report on Progress and to benefit by the thinking of the whole Council. This in brief is the program as it is now operating in our County.

It has been my privilege to serve on the Education Committee and the Church Committee of the Program. I have a special interest in education and have brought it before the committee. A number of years ago there was established by the Church, the Valle Crucis School, but it is no longer used as a school and except for its use in the summer as a base for the Southern Town and County Church Institute its buildings remain idle. I secured permission from the school board to talk with the superintendent of the county schools about the possibility of using our buildings for a program of vocational education. One of the problems we have in the county is a large percentage of "drop outs". Students who have no incentive for going on to college and don't plan to remain on the farm do not see any reason for sticking with their education. At present the main vocational courses taught in the county schools are

riculture and home economics. It is difficult to make an emphasis . college preparation and at the same time give due dignity to vocational aining, so I have been trying to persuade the county superintendent the need for a separate vocational school in the county which would ain boys and girls in their junior and senior year of high school in me vocation. As a result of this proposal he conducted a survey last ar in the county schools on vocational interests and although there is need, as yet he does not feel that we have the money to start such school. My idea was that it might be started on an experimental basis th a select group of students and the Mission School used for the periment. If it proves its worth, the county might then consider build- a permanent school for this purpose. Perhaps this will yet develop to a useful idea.

The Church committee is faced with many problems. There were k ministers present at the first annual progress report dinner, but Baptist minister attended. This is significant since this denomina- on constitutes about 85% of the church people in Watauga County. onsequently we will have to win their confidence and cooperation fore we can have the support of the majority of the church leaders the County. We have a County Ministerial Association of which I ve been president and which has attempted to work with the Church mmittee of the program in spite of the handicap of incomplete repre- ntation. The Church committee has several objectives worked out, t as yet we haven't accomplished as much as would like. We want encourage the Lord's Acre for the rural churches in the county and ork with the county agents in getting a market for the various projects lected by church members. We have in mind setting up an annual unty Church Institute to bring representatives of the various churches the county along with representatives of various state and federal gencies to bring us up to date on developments in all phases of the eople's life. Other emphases planned are on church architecture, land- aping, and Christian Education. It is hopes that we might recognize these institutes one or more of the outstanding rural churches in the unty. In addition, a display of church scrap books might be en- uraged; so we could see some of the things the other churches are ing in the county. As you can see, such a program will require a t of planning and as yet we have not started the really hard work. It's st on paper!

I hope this account of my association with the Rural Development rogram will inspire others who read this story to investigate the pos- bility of the Program for their own area. If it is already under way, iscover if there is a place for you to cooperate. I am sure you will nd that there is. On the other hand, if you recognize the need but nd no Program in your area, perhaps you can be instrumental in or- anizing your county or trade area with the assistance of the County gent and your state land grant college specialists. To me, the genius f the program lies in its emphasis upon ministering to the whole per- on and not merely upon raising the economic standards of the people.

NEW MEMBERS

We welcome the following new members to our fellowship

Rev. Herman Anker, 4550 N. Hermitage, Chicago 40, Ill.
Rev. John Atkinson, Box 537, Taft, California
Rev. John Battle, 102 E. Live Oak, Cuero, Texas
Rt. Rev. R. W. Blanchard, 412 Sycamore St., Cincinnati 1, Ohio
Rev. Harold D. Boundy, The Rectory, Minesing, Ontario
Rev. W. N. Bomiller, 40 N. Union St., London, Ohio
Rev. John R. Campbell, Pulaski, Virginia
Mrs. G. B. Chiltoskey, Cherokee Indian School, Cherokee, North Carolina
Rev. J. M. Cobb, 3235 Forest Hill Ave., N.W., Roanoke, Virginia
Rev. J. Dunaway, 240 Barter Drive, Abingdon, Virginia
Rev. Charles C. Eads, Forest Hill, Maryland
Rev. E. T. Ferrell, 409 E. Main St., Marion, Virginia
Rev. Raymond E. Gayle, 3rd and Miami Sts., Waynesville, Ohio
Rev. F. Paul Goodland, 121 N. 8th St., Estherville, Iowa
Rev. Wm. J. Goodswan, Box 46, Creemore, Ontario
Rev. Walter Hannum, St. Stephen's Mission, Fort Yukon, Alaska
Rev. Davis C. Herron, Box 127, Mt. Pleasant, Texas
Rev. Harold A. Hopkins, Jr., 132 Highland Ave., Millinocket, Maine
Rev. William G. Huber, 127 W. Mound St., Circleville, Ohio
Capt. Raymond W. Lewis, Box 545, Victorville, California
Rev. C. A. Loop, Amherst, Virginia
Rev. J. Robert Marks, Box 38, McDonough, New York
Mr. and Mrs. Hugh Mease, 4 Terrace Drive, Canton, North Carolina
Rev. Alex D. Moffat, Jr., Box 762, Dragerton, Utah
Rev. John C. Moore, 605 N. Main St., Coudersport, Pennsylvania
Rev. Turner W. Morris, 1407 Cheek St., Newberry, South Carolina
Rt. Rev. A. M. O'Neill, Bishopcourt, Fredericton, New Brunswick
Rev. Jack Peck, Box 155, Princeton, Ontario
Rev. Waldo I. Peterson, 203 S. Main St., Berlin, Maryland
Rev. L. M. Phillips, 4248 Noble St., Bellaire, Ohio
Rev. Douglas Pitt, Box 216, Stanardsville, Virginia
Rev. John P. Prest, Box 57, Lucan, Ontario
Rev. W. D. Richardson, 124 Ohio St., Huron, Ohio
Rev. William A. Roberts, Grace Church, Pomeroy, Ohio
Rev. D. N. Robinson, Anglican Vicarage, Sorrento, New Brunswick
Rev. Minor Lee Rogers, Forest, Virginia
Rev. Earnest St. Andrew, Hillman, Michigan
Rev. Jack Scott, St. Paul, Virginia
Rev. R. F. Shepherd, St. Paul's, R.R. 4, Hamilton, Ontario
Rev. W. C. Shields, Box 150, Bluefield, Virginia
Rev. H. Oswald Slattery, Farnham, Quebec
Rev. Sidney Smith, Box 12, Fakota, North Dakota
Rev. Charles F. Speakman, 809 Lincoln Ave., Grove City, Pennsylvania
Rev. Philip Staples, Boonville, New York

ev. Lee W. Stratman, St. Mark's Mission, Nenana, Alaska
ev. John R. Symonds, Jr., 1 Milby St., Harrington, Delaware
r. Richard Tyree, c/o Rev. J. Teeter, Rocy Mount, Virginia
ev. J. S. Welford, Box 709, Covington, Virginia
ev. Charles F. Wilkins, Box 102, Olds, Alberta

CHANGES OF ADDRESS

ev. W. E. Blottner, St. Timothy's Lane, Catonsville 28, Maryland
r. Al Chappelear, 341 Second Ave., Gallipolis, Ohio
ev. and Mrs. W. Dyer, 55 Burton Ave., Barrie, Ontario
ev. Stuart G. Fitch, 219 N. May, Monrovia, North Carolina
r. Skiddy W. Lund, Apt. 19, 260 W. 21st, New York 11, N. Y.
ev. A. A. Nield, 195 Chesnut St., Battle Creek, Michigan
r. Wm. S. Paddock, Rt. 1, Box 165, London, Ohio
ev. R. N. Sarvary, 7 of 1275 Nakashima, Tsuda Cho, Tekushima Shi, Japan

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Christ at the Bar

Christ stands at the bar of the world to-day,
As He stood in the days of old,
And still, as then, we do betray
Our Lord for greed of gold.

When our every deed and word and thought
Should our fealth proclaim,
Full oft we bring His name to nought
And cover Him with shame.

Not alone did Judas his Master sell,
Nor Peter his Lord deny;
Each one who doth His love repel,
Or at his guidance doth rebel,
Doth the Lord Christ crucify.

Like the men of old, we vote His death,
Lest His life should interfere
With the things we have, or the things we crave,
Or the things we hold more dear.

Christ stands at the bar of the world to-day,
As He stood in the days of old.
Let each man tax his soul and say, —
"Shall I again my Lord betray
For my greed, or my goods, or my gold?"

—John Oxenham

A New Study of Rural Life

Representative Brooks has proposed that President Eisenhower name a 25-member commission which would make a two-year study of farm life problems and turn its recommendations over to Congress and the White Houe. The group would also, according to Mr. Hays' plan, correlate the reams of data turned up in other studies on rural living and agriculture in general and report on them aswell.

It has been half a century since President Theodore Roosevelt appointed a comparable commission and its findings resulted in some notable advances in rural life generally. These included better farm-to-market roads, rural libraries and health services, parcel post service (a "must" for people who did much of their shopping from the mail-order catalogues) and even the Agricultural Extension Service.

Fifty years is a significant anniversary for the beginning of a re-evaluation of the needs and problems discovered in 1908. And certainly the complexities of farming today call for some study of its rewards and deficiencies as they affect the home life of the dwindling agricultural population. Fifty years ago the 40-acre-and-a-mule concept of farming was still dominant. "Family farms," which produced many of their own necessities and virtually all their own food, were the rule rather than the exception. There were no such economic aids as price supports, or even technical advice on production. But life was simpler and the farmer did not have to plan on expending a large part of his income each harvest time on the conveniences which today are considered virtually "musts" for any home, rural or urban.

But since then a whole new way of life has arisen on the farm and pious exhortations on the delights of the simple life are not going to induce the farm wife to go back to making her own soap—or for that matter doing her laundry by hand—if she can help it. Nor will they persuade her husband to go back to his mule when he can cultivate twice the crop in half the time with such newfangled devices as the tractor.

Indeed, there are experts who doubt that the family farm in any event will long survive. The trend everywhere is toward corporate farming—that is, big scale operations under which thousands of acres are cultivated by hired labor. In this way the latest technical improvements can be put into effect, land can be used for its best purposes, and financing and marketing can be done on a large scale. The result is an efficiency the small farmer can never match, and therefore far lower production costs which leave him in an impossible competitive position in the market place—or would so leave him if price supports permitted the free market which is Agriculture Secretary Benson's goal.

In this light the rural life survey proposed by Mr. Hays and his colleagues has perhaps even greater urgency than its counterpart 50 years

go. The economic revolution in agriculture has had major effects in the ving patterns of our farm families, some good and some bad. A new ook in total perspective would be helpful.—The Arkansas Gazette.

—oOo—

We missed our faithful leader, Rev. Cliff Samuelson, at the York Con-ocation and hope he is soon restored to his usual good health and un-mited energy.

—oOo—

BOOK REVIEW

E. Dargan Butt

Warder, Richard C. *NORTHERN EXPOSURE.* New York: Pageant Press, 1957. 179 pp. $2.50.

Here is a small book which is well worth the reading. It is a book hat makes you feel refreshed and thankful when you read it. It is ompiled from the autobiographical notes on the ministry of the Rev-rend Richard C. Warder, missionary of the Anglican Church in the Diocese of Algoma, Ontario, Canada.

Father Warder, a native of England, came to Canada as a Church Army Captain in 1924 to work as a missionary in the country north of Lake Superior. He was subsequently ordained to the Ministry of the Church, enjoying a long and full ministry in Ontario and Quebec, and is now in charge of St. Alban's Church, Spooner, in the Diocese of Eau Claire, Wisconsin.

We shall not attempt to recount the stories of the life and ministry of this intrepid worker in this cold country (we shall leave that pleasure to the reader) other than to say that it was a difficult and exciting ministry, but one eminently rewarding. There were snow and ice; rivers and lakes; encounters with wolves and other wild life of the area; work among American Indians, and in mining and lumbering camps; as well as the many conventional tasks and joys and sorrows one finds in the Ministry everywhere.

One thing that impresses the reader is the constructive interest manifested by Father and Mrs. Warder in people, especially young people and children, in and out of the Church, wherever they were to be found. They were hardly settled in the routine of a new charge when they would discover people without a ministry in a nearby town or camp, and off they would go like Paul and Barnabas leaving Antioch to share the Church with all who could be served. This is the heart and soul of the book, as it is of all missionary work, and both a judgement upon and an inspiration to us all.

Bigger Than Little Rock

Rt. Rev. Robert R. Brown. Seabury Press. 1958. 150 pp. $3.50.

Finally, a Southern bishop of ability has written a message on the current crisis, worthy of our best traditions.

The author of this review is not exactly unprejudiced, as he made the motion at the Clear Lake Rural Workers Fellowship meeting to send a resolution and offering to Bishop Brown from his courage in the Little Rock situation. The bishop had been in Arkansas less than two years and the state is one in which Episcopalians are scarcer than usual. He also had to suffer from previous clerical leaders who had catered to popular prejudices. Bishop Brown had an uphill job and it took courage to write this book. It would have been much easier to let sleeping dogs lie and sleeping lies dog the truth. The defeat of Congressman Brooks Hays of Little Rock, President of the Southern Baptist Convention, by an Episcopal lay reader shows the dangers of being a moderate in that embattled city. The most serious criticism of the book will probably come from those who for obvious reasons love darkness rather than light.

The volume is mild, ironic and not partisan. A reviewer in one church magazine criticized the bishop for not knowing the NAACP better and for taking a Virginia attitude, which came natural to him. He makes it clear that Little Rock was one of the friendliest Southern cities in race relations and that the city was ready to start token integration when the Georgia politicians appeared on the scene. The quotations from Lawrence show that subversive slanders are published in what some people still think is a reputable publication.

The bishop stresses the tragic breakdown in communication, since some whites will only hear what they want to hear, with consequent reactions. Colonialism is as dead behind the Magnolia curtain as in Ghana or Singapore.

The ministers of Little Rock, with the exception of the Landmark Missionary Baptist group, have shown that the church is alive, alert and willing to suffer for its faith. The chapter on hindsight points out that those who rule the city failed to explain to the average citizen what was being done and why. The powerful political Delta exerted its influence. And the moderate Arkansas Gazette lost 15,000 subscribers for its courage.

Arkansans are justifiably resentful of some of the undeserved criticism which has come to them. Racial conditions in Arkansas are still better than in most Southern states. The national press and television failed to interpret much that went on. When Arkansas clergy including Jewish and Roman Catholic speakers joined to address the legislature in the spring of 1957 against some extreme segregationist measures, not one magazine published the story of this unusual event. The full story of Little Rock has never been published and is unlikely to be, as it would embarrass too many people of importance beyond Arkansas.

The statement issued by the Mississippi Social Service Department did not "clear the air," but helped remove several rectors from their parishes. Its net influence was below zero, because of cowardice of certain clergy.

The ministry of reconciliation which Bishop Brown stresses requires us to repent realistically and to find some means of making church members loyal to Christ. Bigger than Little Rock is the question whether Christians are willing to follow Christ, even to a cross.

—oOo—

LOCAL OR LONG DISTANCE?

Which is your mind — local or long distance?

How large is your world? Jesus told us to go into all the world with His message. Does your world only contain a few people, a small area? How large is your world geographically? Part of town? One city? A state? One nation?

How large is your world culturally Is it limited to one language, one literature? Do you know the customs and traditions of other churches? Do you think all the world of education is like your school? Are the customs of other people part of your mental furniture?

How large is your world of books? How much does it include of science? Of art? Of biography? How large is your world in time? Are you familiar with the past which made the present what it is? Do you know history? Can you see what the future will be from your study of past and present?

If Christ is in us, we have a new world not measured by time or space. We shall be both local and long distance.

—oOo—

The Churches

Two, in the darkness, sought the Cross,
But in their blindness found it not;
This way and that, is dole and loss,
They sought the Cross, but found it not.

"This way!" — the one insistent cried;
"Nay, this!" — the other quick replied;
And each the other's hope denied.

"I tell you, my way is the right!"
"Nay then, you stumbler in the night,
My way alone leads to the light!"

"Perverse! — Go then your own wrong road!"
"I go! — for my way leads to God."
And each his own way brusquely strode.

And up above, upon The Tree,
Christ's wounds broke in fresh agony.

—John Oxenham

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